

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## MR. WOLFF AND A JEWISH RABBI

The (London) Jewish Expositor for March contains the Journal kept for a considerable period by Mr. Wolff at Jerusalem. That portion of it which possesses the greatest interest is occupied with an account of a Jewish Rabbi, a native of Poland, highly respected by the Jews, and far advanced in life, who, although he has been a believer in Christ for a number of years, has considered himself justified in concealing his religious opinions from his brethren, as a profession of them might expose him to persecution. He has in conversation with Mr. W. pointed out to him certain passages in the Talmud, which will prevent those who dispute with him from using some of their accustomed arguments. The account will be found well worthy a perusal.

Rabbi J—— M——, a Polish Rabbi, 80 years of age, who is believed by the Jews to be a Baal-Shem, i. e. possessor of the ineffable name of God, with which he pretends to have already cured many sick persons, and performed other miracles; by which means, in the course of his life, he has gained many thousand piasters, called on me, and said, I will now speak with you as a friend, and tell you things by which you will perceive that you have not to do with a fool. "The Lord said unto Samuel, Fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice unto the Lord."— Rabbi J—— M—— inferred from this, that we are not obliged to die as martyrs for the truth, and that, although a man believe in Christ, he need not confess his name before men, where he is in danger of being persecuted, deprived of his property, and perhaps put to death. I replied, that the passage he referred to, shows only that a person is not always obliged to tell the whole truth to those who have no business to ask for it; but as soon as it concerns the welfare of immortal souls, we are obliged to declare it, and that many prophets had died for the truth.

Rabbi M. You ought to argue with Jews from the Talmud, and there are many things in the Talmud which favour the system laid down in the New Testament. The Jews tell you, for instance, if Jesus

Christ had been the Messiah, he would not have abolished the law, show them the passage of the Talmud in the treatise of *Nidda Perek* (sect.) 9 Daf. (page) 61, in which the following sentence is to be found:— Rabbi Joseph says, "Thus they (the Rabbies) say, The commandments shall be abolished, *when he that is to come shall come.*"

Rabbi, in his notes on this place, says the same thing. The passage is a kind of a parenthesis introduced whilst speaking of a dead body, as exempt from the law:— "He that is to come shall come," is a common expression in the Talmud for the Messiah. Rabbi J—— M—— said, you may likewise cite the following passage of the Talmud: "In the seven years that they conquered (the land) all unclean things were permitted to them, for it is written, 'And their houses were filled with every good thing, (Deut. vi. 11.) for Jeremiah Bar Aba says, that Rab says, that 'the flesh of swine were killed'—(to eat.)"

Rabbi J—— M—— continued, You may in your arguments with Jews show them the passage of the Talmud, which says, "The time will come that the command which forbids to eat swine's flesh will be overturned, and permission shall be given to eat."

Although it is my chief object to show to the Jews, by Moses and the prophets, that Jesus is the Christ; I will, nevertheless, make use of every thing to gain the point. And as St. Paul cited a heathen poet, I think I may be permitted to cite the Talmud, when it suits my purpose, to show the Jews, what stuff they believe.

I immediately made use of the above-mentioned passages, showed to me by Rabbi J—— M——, in my arguments with other Rabbies, and they really knew not what to answer, and their countenance became white as snow.

I desired the old Rabbi J—— M——, to spend some days and nights with me in reading the Talmud, and other Rabbinical writings, especially those which speak of sacrifices, that we might compare them with the Epistle to the Hebrews. I promised to give him something for his labour, and he spent with me a whole day and a whole night in reading Rabbi Moses Ben Maimon, and Sohar.

I will relate to you the views of Rabbi Moses Ben Maimon, about the institution

of sacrifices which we find in his *More-Nebuhim*, tom. iii. p. 46.

"The Egyptians held the lamb in high veneration, for it was to them a symbol of their divinity; the Saba worshipped a goat, and the Hindoos an ox; and for this reason they did not eat his flesh; to bring the Jews, therefore, from those idolatrous views, the Lord commanded Moses that the Israelites should, in spite of those idolaters, offer up these things to him to whom all things belong, to indicate their disbelief in those objects which are held as deities by those three nations." Maimonides observes further in the same treatise: "As soon as we go astray from God, we arrive at the extremity of evil, and for this very reason, the true design of the command to sacrifice a lamb at the passover, and to sprinkle the blood on the gate was to indicate, publicly, that they should be cleansed from their evil thoughts, *for bad thoughts are the sickness of the soul*. And they were commanded to do publicly those things which the heathens disapproved to show the Egyptians, that those actions which the Israelites do, and which the Egyptians think are the cause of death, will protect them against death. 'The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses, to smite you.' (Exod. xii. 23.)"

So far the views of Maimonides as to sacrifices. The views, however, are not correct, for there were sacrifices long before the Egyptians came to Egypt; and sacrifices of beasts from and immediately after the fall of Adam. Gen. iii. 21, iv. 4. viii. 20, chap. xxii. I have hitherto not been able to find much in the *Sohar* upon this subject, which was the purpose for which I wanted it. I met chiefly with moral applications of sacrifices.

The private views of Rabbi J—— M—— about sacrifices are, that they have been established to remind men that they have for their sins deserved death; and sacrifices indicate, that men acknowledge that they have deserved death for their sins.

Several other Jews called during the day, to whom I preached the gospel, whilst Rabbi J—— M—— read the Epistle to the Hebrews, to find the passages which are parallel with those in the Gemarah; for you must know that Rabbi J—— M—— is a learned Jew, *wise in all wisdom, and learned in all learning*, who lived, when in Poland, five years in the forests, to study the *wisdom of the Cabbala*.

"Our readers are, doubtless, aware of

the fact already alluded to by Wolff, that the Jewish Rabbies have been accustomed to attach great importance to what they consider the knowledge of the name *Jehovah*. It is the name never to be uttered or pronounced, and some of them admitting the fact of the miracles performed by the Lord Jesus Christ, have asserted that he had power to do those miracles in consequence of possessing the ineffable name, the knowledge of which, as they pretend, he acquired accidentally. The Rabbi M——, in his further communications with Mr. Wolff, has explained to him this mystery of the *Shem-Hamforash*, as will be seen by what follows:"

I engaged Rabbi J—— M——, to spend with me the whole night once more, to teach me the mystery of the *Shem-Hamforash*, with which the Jews say that our Lord performed all his miracles, and with which Rabbi J—— M——, and Rabbi M—— pretend to be able to perform miracles. Rabbi J—— M—— often boasted that he gained much money by it; for at Constantinople (and why not at Jerusalem?) he cured a madman, for which he got 1500 piasters. I declared, however, that I had no belief in it, and that I should never make use of it to perform a miracle or to gain 1500 piasters at Constantinople, but that I wished only to know the secret of it, as the Rabbies pronounce a horrible *Anathema* against those who reveal the secret of the *Shem-Hamforash* to any except Rabbies. Rabbi J—— M—— would only comply with my wish in the night-time; he told me, however, that I might mention it to you in England.

His wife entered my room during the evening, and said to her husband, O Rabbi, may you live, O my love, a hundred years! I am afraid, that by your spending the night with Rabbi Joseph (so I am called by the principal Jews of Jerusalem) the whole congregation of Israel, in the holy city (may it soon be established and built again) may talk about it.

Rabbi J—— M—— said to his wife, Go home, my love, and live a hundred years, and let the whole congregation of Israel talk about it; I am Rabbi J—— M——, one word of mine will certainly silence the whole congregation of Israel; go home, my love, and sleep very sweetly.

His wife went home, and Rabbi J—— M—— made me acquainted with the *Shem Hamforash*, the ineffable name, which is as follows. In order that you may now understand the whole secret of it, I must in the first instance mention to



you that every one of the following verses contains, in the original, seventy-two letters. (Exod. xiv. 19, 20, 21.)

When I write the names of the letters which compose the name Jehovah, and add up the numeral amount of the whole, the sum total is like the number of the letters in the three verses above-mentioned, i. e. seventy-two.

[The letters which compose the three verses contained in Exod. xiv. 19—21, are arranged in the Jewish Expositor, in a particular manner. Mr. Wolf then proceeds:]

If one puts together the first letter of each of the words, above-mentioned, the 19th verse of Exodus xii. will appear; and if one puts together the last letter of every one of the above-mentioned words, Exodus xiv. 21. will appear; and if one takes from the end to the beginning, the middle letter of every one of these words, Exodus xiv. 20. will appear; and this is the mystery of the Shem-Hamforash.

#### PERSECUTION AT DAMASCUS.

At Damascus both Jews and Christians are the objects of Turkish persecution. It is possible that the scenes of Scio may here be renewed. How far the Infidels may carry their hostilities is known only to Him who can cause the wrath of man to praise him, and the remainder of wrath can restrain.

The Rev. W. B. Lewis writes from Beyrout, under the date of November 1st, 1823, in the following manner:—

“November 1. I find I have but little time to tell you of the sad news which has arrived from Damascus about the Jews.—Suffice it to say, the man who held in that Pachalic the high office of prime minister, as well as the high priest, and upwards of twenty of the principal Jews, (some say double the number) have been thrown into prison, and it is required of them, by order of the grand sultan, to pay the enormous sum of 40,000 burses, or to die. An apostate is made prime minister.

“Mr. Wolff wrote to me this day week upon his arrival at Damascus, as follows: ‘The Turks began to shout when this news arrived there, and they said, smiling, Grace to the Lord; a curse over Raphael Farkhi, their Hakam; a curse over all the Jews, their fathers, mothers, grandfathers, and grandmothers, their children, and their children’s children.’ He writes further, ‘I went this afternoon into the Jewish street, I thought at least to find the nephew of the high-priest Rabbi Abulafia, but even he was put in prison. It was an awful sight,

to see weeping women, crying children, old men trembling and praying, in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads, but still it was greatly and visibly manifested. They told me the number of respectable Jews put in prison amounted to twenty-four. I shall go tomorrow (*Deo Volente*) into the Jewish street and distribute the word of God, and write upon the title page the words of the prophet, ‘Comfort ye, comfort ye my people.’ The consternation excited among the Jews of Damascus will spread over all the Jews in Palestine, for Farkhi was their strong hold and their protector. When a Jew at Jerusalem was oppressed by a Turk he applied to Farkhi, who procured for him immediate satisfaction.’

“Poor Wolff entering Damascus was obliged to get off his ass, and to run after it on foot, whilst the conductor, who shewed him the way to the convent, rode. The man was a Mussulman, and it should seem the fanatics of Damascus are now much incensed against both Christians and Jews.—The great body of pilgrims is just returned from Mecca with the Pasha at their head. I suppose I shall likewise be obliged to dismount at the gate of Damascus. What an indignity it will be, not to the Christian merely, but to the Englishman; almost too much, you will say, for the old man to put up with. However, I hope as a Christian to feel content in whatever state I am placed, and to esteem the reproach of Christ greater riches than all the treasures in Damascus or Egypt. I long, indeed, to join my friend Wolff, and not only to bear witness to the name and power of Christ in that wicked city, but also with him to face any danger he may be exposed to. We go in the strength of the Lord, in the strength of the God of Israel. But it is most distressing to see the children of Israel suffering, and they themselves ignorant of a Saviour, and of one who is mighty to save. They suffer at the same time from both the beast and the false prophet. O that they might return to seek the Lord their God, and David, the true David, their king, whom their forefathers crucified, saying, His blood be upon us and our children. If these be the latter days, the predicted days when the children of Israel are to begin to fear the Lord and his goodness, let the Christian world, go on in humble confidence, and give the Lord no rest until he pours out upon the house of David, and upon the inhabitants of Jerusalem, the

spirit of grace and of supplication, until they shall look upon Him whom they have pierced, and mourn for him as one mourns for his only son."

From Andrew Fuller's "Calvinistic and Socinian Systems Compared."

*On the tendency of the different systems, to promote happiness, or cheerfulness of mind.*

The tendency of any system to promote calmness, is nothing at all in its favor, any further than such calmness can be proved to be virtuous. But this must be determined by the situation in which we stand.—We ought to be affected according to our situation. If, indeed, there be no breach between God and men; if all be right on our part as well as his, and just as it should be; then it becomes us to be calm and thankful; but, if it be otherwise, it becomes us to feel accordingly. If we have offended God, we ought to bewail our transgressions, and be sorry for our sin; and if the offence be great, we ought to be deeply affected with it. It would be thought very improper for a convict, a little before the time appointed for his execution, instead of cherishing proper reflections on the magnitude of his offence, and suing for the mercy of his offended sovereign, to be employed in speculating upon his benevolence, till he has really worked himself into a persuasion that no serious apprehensions were to be entertained, either concerning himself, or any of his fellow convicts. Such a person might enjoy a greater degree of calmness than his companions; but considerate people would neither admire his mode of thinking, nor envy his imaginary felicity.

Calmness and serenity of mind may arise from ignorance of ourselves, and from the want of a principle of true religion. While Paul was ignorant of his true character, he was calm and easy, or, as he expresses it, "alive without the law;" but "when the commandment came" in its spirituality and authority, "sin revived and he died." The Pharisee who was whole in his own esteem, and needed no physician; was abundantly more calm than the Publican, who smote upon his breast, and cried, "God be merciful to me, a sinner!" While any man is destitute of a principle of true religion, the strong man armed keepeth the house, and the goods are in peace; and while things are thus he will be a stranger to all those holy mournings which abound in the Psalms of David, and to those inward conflicts between flesh and spirit described in the writings of

Paul. And, knowing nothing of such things himself, he will be apt to think meanly of those who do; to deride them as enthusiasts, to reproach them with gloominess, and to boast of his own insensibility, under the names of calmness and cheerfulness.

Supposing the calmness and cheerfulness of mind of which our opponents boast, to be on the side of virtue; still it is a cold and insipid kind of happiness, compared with that which is produced by the doctrines of salvation through the atoning blood of Christ. One great source of happiness is contrast. Dr. Priestly has proved, what, indeed, is evident from universal experience, "that the recollection of past troubles, after a certain interval, becomes highly pleasurable, and is a pleasure of a very durable kind." On this principle he undertakes to prove the infinite benevolence of the Deity, even in his so ordering things, that a mixture of pain and sorrow shall fall to the lot of man. On the same principle may be proved, if I mistake not, the superiority of the Calvinistic system to that of the Socinians, in point of promoting happiness. The doctrines of the former, supposing them to be true, are affecting. It is affecting to think, that man, originally pure, should have fallen from the height of righteousness and honor, to the depth of apostacy and infamy—that he is now an enemy to God, and actually lies under his awful and just displeasure, exposed to everlasting misery—that, notwithstanding all this, a ransom is found to deliver him from going down to the pit—that God so loved the world as to give his only begotten Son to become a sacrifice for sin, that whosoever believeth in him should not perish, but have eternal life—that the issue of Christ's death is not left at an uncertainty, nor the invitations of his gospel subject to universal rejection; but an effectual provision is made in the general plan of redemption, that he shall see of the travail of his soul, and be satisfied—that the Holy Spirit is given to renew and sanctify a people for himself—that they, who were under condemnation and wrath, being justified by faith in the righteousness of Jesus, have peace with God—that aliens and outcasts are become the sons and daughters of the Lord God Almighty—that everlasting arms are now beneath them, and that everlasting glory is before them. These sentiments, I say, supposing them to be true, are undoubtedly affecting. The Socinian system, supposing it were true, compared with this, is cold, uninteresting, and insipid.



We read of "joy and peace in believing"—of "joy unspeakable, and full of glory." Those who adopt the Calvinistic doctrine of the exceeding sinfulness of sin, and of their own lost condition as sinners, are prepared to imbibe the joy of the gospel; supposing it to exhibit a great salvation, through the atonement of a great Saviour, to which others, of opposite sentiments, must of necessity be strangers.—The Pharisees, who thought well of their character and condition, like the elder son in the parable, instead of rejoicing at the good news of salvation to the chief of sinners, were disgusted at it; and this will ever be the case with all who, like the Pharisees, are whole in their own eyes, so whole as to think that they need no physician.

### THE GREEK REVOLUTION.

The following is an extract from an eloquent Address on this subject, delivered by the Rev. S. E. DWIGHT, April 1st, at the request of the Greek Committee in this city. After describing the interesting country in which this Revolution had broken out;—that it was inhabited by an interesting people;—that many things indicate the success of the Greeks; and that the struggle is an eventful one;—Mr. Dwight proceeds as follows:—

[*Christ. Watchman.*

"The solemn, the direct appeal is brought home to your hearts, **WHAT FEELINGS WILL YOU CHERISH, WHAT CONDUCT WILL YOU PURSUE?** This appeal sounds forth—not from the desk—not from the hall of your own Congress. It comes from the Peloponnesus—it issues from the Senate-house of Calamata. On the 25th of May, 1821, not two months after the Declaration of Grecian independence, the Messenian Senate turned their eyes across the ocean: and remembered that this our native land, the glory of all lands, was the country which freedom had chosen as her favourite habitation. Not satisfied, therefore, with including us in the manifesto addressed to Christendom in general, they made an individual appeal to the citizens of the United States. After announcing to us their fixed determination "to live or die for freedom," and to imitate the example, which we have set to the nations of the earth; they call on us "to crown the glory we have thus acquired, by aiding them in purging Greece from the barbarians, who, for four hundred years, have polluted its soil; and in banishing ignorance and barbarism from the country of Freedom and the arts. Conscious how little they

had to expect from the cabinets of Europe, they look to our country as their last best hope, and bring their appeal directly to her door. "You will not citizens of America," they say, "assuredly you will not imitate the culpable indifference, the long ingratitude, of some of the Europeans. No, the fellow-citizens of Penn, of Washington and of Franklin will not refuse their aid to the descendants of Thrasybulus and Phocion, of Philopœmen and Aratus."

This appeal, so honourable to our country, is made in the face of the world; and, in the face of the world we must answer it. What answer our Government should give, we leave exclusively to the deliberations of the Capitol. Yet, who that hears me does not rejoice that the voice of this peninsula, speaking through her representative in the national councils, has already echoed through Europe; proclaiming her sympathy for Greece, and denouncing the machinations of tyranny. But the appeal thus made, is addressed—not to the government, but "to the citizens of the United States;" and, were I permitted for a moment to address my assembled countrymen, I would say to them—

"The voice, which now echoes from the cliffs of the Morea, is addressed to you, as Christians and as freemen. It calls on you, not for governmental aid, but for your personal sympathy, and your individual co-operation. Take care what answer it shall receive. What you do will not be done in a corner. You are not acting merely for yourselves. You have taken a lofty attitude among the nations of the earth. You are stationed on the very ramparts of freedom, and cannot escape from their gaze. The question, whether a nation can safely govern itself; whether a great republic can be pre-eminently prosperous and happy; is no longer a matter of doubtful speculation. You furnish mankind the daily evidence of *fact*. Already your example, beaming like a rising sun, on the darkness of the eastern hemisphere—

*"auspicious twilight sheds*

*On half the nations, and with fear of change  
Perplexes monarchs."*—

Already has it rocked France as with an earthquake: swallowing up her throne, and convulsing the surrounding continent. Already has it drawn from the monarch of Prussia the offer of a high reward to the writer who should most ably answer the question—"What is the best mode of stopping the progress of those dangerous principles, which were promulgated during the

American revolution?"—Already has it emboldened the colonies of America, to burst their chains, and take their station by your side, as free and independent republics. Already has it terrified the great sovereigns of the continent into the Holy Alliance. Already in the face of that alliance, has it lit the torch of revolution in Portugal and Spain, in Piedmont and Naples.

Greece, too, has felt its power. Imitating your example, she has thrown down the gauntlet, and is breasting herself to the shock of war. Your wise and happy form of government, she has established; your laws and institutions, she is adopting.—Will you perpetuate this salutary influence, if you are deaf to her calls, and discover no interest in her sufferings. Shall the taunting infidel, or the frowning despot, laugh at her overweening confidence in your attachment to religion and to freedom. Will it redound to your honour, at last, that her sages and patriots have thus singled you out, and, in the hearing of the surrounding world, have said to you, "We esteem you nearer to us than the nations on our frontiers, and we look to you as friends, fellow-citizens, and brethren," if you suffer them to look to you in vain.—Because you are free and safe yourselves, are those, who are struggling to break the chains of slavery, to have no hold on your hearts. Because you have weathered the storm and reached the haven of peace; will you feel no sympathy for those who are still buffeting with the tempest, and in danger of being whelmed beneath the billows. Shall vassal France lend that aid to the freedom of America which independent America will not lend to the liberties of Greece.

Will you invite to your shores the Hero, who, in the hour of your extremity, fought by the side of Washington, and spent his treasures and his blood to set you free; and shall your sons when they hereafter visit Greece, be entitled to no kindness for the aid you furnished her in achieving her independence.

Has then, oppression goaded on the Greeks to madness—Are they fighting, not merely for their fire-sides and their altars, but for the cause of freedom, and the cause of God—And do they look to you my countrymen, for help?—Feel, then, for them as strongly, as deeply, as you would feel for yourselves, if you were called to fight over again the battles of your revolution. Let these feelings be universal—make their cause your own—and enlist in their

favour the compassion and sympathies of mankind.' "

## EXTRACTS FROM A NEW VOLUME OF CHALMERS.

### *Man's Moral Stupidity.*

To be translated in the habit of our mind, is beyond the power of the most busy and intense of its natural exercises. It needs the power of a new and simple manifestation—and as surely as the dreamer on his bed behoves to be awakened, ere he be restored to a just sense of his earthly condition, and of his earthly circumstances, so surely must there be a distinct awakening made to pass on the dark, and torpid, and overborn faculties of us all, ere the matters of faith come to be clothed to our eye in the characters of certainty, and we be made truly to apprehend the bearing in which we stand to the God who is now looking over us, to the eternity which is now ready to absorb us.

This awakening calls for a peculiar and preternatural application. We say preternatural, for such is the obstinacy of this sleep of nature, that no power within the compass of nature can put an end to it. It withstands all the demonstrations of arithmetic. Time moves on without disturbing it. The last messenger lifts many a note of preparation—but so deep is the lethargy of our text, that he is not heard. Every year do his approaching footsteps become more distinct and more audible—yet every year rivets the affections of the votary of sense more tenaciously than before, to the scene that is around him. One would think, that the fall of so many acquaintances on every side of him, might at length have reached an awakening conviction into his heart. One would think, that standing alone, and in mournful survey amid the wreck of former associations, the spell might have been already broken, which so fastens him to a perishable world. O why were the tears he shed over his children's grave, not followed up by the deliverance of his soul from this sore infatuation?—Why, as he hung over the dying bed of her with whom he had so oft taken counsel about the plans and the interests of life, did he not catch a glimpse of this world's vanity, and did not the light of truth break in upon his heart from the solemn and apprehended realities beyond it? But no. The enchantment it would appear, is not so easily dissolved. The deep sleep which the Bible speaks of, is not so easily broken. The conscious infirmities of age cannot do it. The frequent and touching specimens



of mortality around us, cannot do it. The rude entrance of death into our houses, and the breaking up of our own families, cannot do it. The melting of our old society away from us, and the constant succession of new faces, and new families, in their place, cannot do it. The tolling of the funeral bell, which has rung so many of our companions across the confines of eternity, and in a few years, will perform the same office for us, cannot do it. It often happens, in the visions of the night, that some fancied spectacle of terror, or shriek of alarm, have frightened us out of our sleep, and our dream together. But the sleep of worldliness stands its ground against all this. We hear the moanings of many a death-bed—and we witness its looks of imploring anguish—and we watch the decay of life, as it glimmers onwards to its final extinction—and we hear the last breath—and we pause in the solemn stillness that follows it, till it is broken in upon by the bursting agony of the weeping attendants—and in one day more, we re-visit the chamber of him, who in white and shrouded stateliness, lies the effigy of what he was—and we lift the border that is upon the dead man's countenance, and there we gaze on that brow so cold, and those eyes so motionless—and, in two days more, we follow him to his sepulchre, and mingled with the earth, among which he is to be laid, we behold the skulls and skeletons of those who have gone before him—and it is the distinct understanding of nature, that soon shall have every one of us to go through the same process of dying and add our mouldering bodies to the mass of corruption that we have been contemplating. But mark the derangement of nature, and how soon again it falls to sleep among the delusions of a world, of the vanity of which it has recently got so striking a demonstration. Look onwards but one single day more, and you behold every trace of this loud and warning voice dissipated to nothing. The man seemed, as if he had been actually awakened—but it was only the start and the stupid glare of a moment, after which he has lain him down again among the visions and the slumbers of a soul that is spiritually dead. He has not lost all sensibility any more than the man is in a midnight trance, who is busied with the imaginations of a dream. But he has gone back again to the sensibilities of a world which he is so speedily to abandon—and in these he has sunk all the sensibilities of that everlasting world, on the confines of which he was treading but yesterday. All is forgotten amid the bargains,

and the adventures, and the bustle, and the expectation of the scene that is immediately around him. Eternity is again shut out—and amid the dreaming illusions of a fleeting and fantastic day, does he cradle his infatuated soul into an utter unconcern about its coming torments, or coming triumphs.

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#### NEW-HAVEN, MAY 15.

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The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$2,143 97 from March 13 to April 13 inclusive.

The Treasurer of the American Tract Society acknowledges the receipt of \$254 99 in the month of April.

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#### WASHINGTON COLLEGE.

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At a late meeting of the Trustees of this Institution, it was determined to locate it in the City of Hartford.

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#### AGRICULTURAL SEMINARY.

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We understand that at Derby, in this vicinity, a Seminary is opening, in which agriculture, as well as the various branches of science and literature will be taught. The conductors of it are Messrs. Holbrook and Cœ. The former gentleman is a graduate of Yale College, by the President of which Institution, as well as by Professor Silliman, he is recommended as possessing the necessary qualifications. The talents and experience of both Mr. Holbrook and Mr. Cœ are unquestionable; and we hope that the important object which they have in view will be duly estimated in this and in other towns.

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#### SANDWICH ISLANDS.

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From the Boston Telegraph, we learn that at the last monthly Concert a joint letter from the missionaries to the Sandwich islands was read.—The health of the missionaries was good; "their passage had been generally pleasant till they were past Staten Land, when the weather changed, and for three weeks continued stormy and unpleasant. A delightful degree of harmony had existed between the missionaries and the crew. Prayers were attended on deck during the whole passage: a bible class was formed among the sailors, and hopes were entertained that some had been made acquainted with the spirit and power of religion. On the 24th of April, 1823, they came in sight of Owyhee; on the 27th they went on shore, and were cordially received by their brethren and by the natives, who only regretted that they were so few in number.

'From a letter of a later date, we learn that the missionaries were about putting to press an Edition of Hymns in the language of the natives; also, soon, a tract and a catechism: that the king's mother, a sincere friend and patroness of the mission, had died, three weeks before the date, sustained by the sweet consolations and triumphant hopes of christianity; that the missionaries had made a deputation from their number for the purpose of exploring the island; and that two or three new stations had been established since the arrival of the reinforcement.'

#### MISSIONARY INTELLIGENCE.

We have received the Missionary Herald for May, but find that a considerable portion of the intelligence which it contains has been anticipated.

The first article relates to the Palestine Mission, and contains a letter from the Rev. Mr. Leutzen, a German merchant to the Rev. Mr. Wolff. His letter is dated Alexandria, Feb. 4th, 1823. This letter we give without abridgment.

*Alexandria, Feb. 4, 1823.*

Very Dear Friend,

I hope that you are already safely arrived at Cairo, and that you, with your fellow-travellers, Messrs. Fisk and King, are well. On your departure from hence I supposed that I should soon be able to follow you, to undertake, in your agreeable company, the journey to Mount Sinai; but my affairs in the Austrian Consulate are not yet quite finished, on which account I am very sorry, so much the more as I always desired to visit that remarkable spot, before leaving Egypt forever.

After your departure, the public opinion was expressed universally in your favor.—Both your sermons on Sunday, as well that on board the Danish vessel, as that in the house of the Danish consul, very much edified all your hearers; and many of them have expressed the wish that you might soon return to Alexandria.

I have heard in several places, that several of the Bibles you distributed here among the inhabitants have been taken by the Catholic priests of this place, but it cannot yet be said with certainty whether those gentlemen have burnt them. It is however generally believed, and we may suppose with much probability, that they have; for many, many excommunications have been pronounced against those who are in possession of Bibles. But nobody minds such a farce and such buffoonery.—The Pater Superior of the Catholic convent displayed his inquisitorial rage in the most disgraceful manner the Sunday be-

fore your departure. I was not among the hearers, but several of my friends, especially a most respectable Spaniard who is residing here, confirmed it. His speech showed the horrible ignorance of that Egyptian priest, and I really believe that it was not so dark in the times of Pharaoh, as now among the Popish idolaters. The above mentioned Spaniard gave me the contents of the Sermon. The priest praised the Catholic church, as that church in which exclusively salvation can be obtained; and for a proof, he mentioned, among many other things, the following fact, which he said happened among the Catholics in Hungary. "A malefactor in Hungary was put in prison, and condemned to death. He refused to be converted by any means whatever. Several priests were ordered to call at the prison on that obstinate sinner, but all their pains were unfruitful and vain; but a Franciscan Friar appeared, and at once gave his word to convert the malefactor, who still persevered in blaspheming the Godhead and religion.—The Friar now began himself to curse and blaspheme every thing, till he came to the Virgin Mary. 'Stop,' exclaimed the malefactor, 'O, not her.' The Friar was satisfied with that exclamation, and congratulated himself on having accomplished such a great work of conversion!" Is not this an abomination, to preach in the holy temple of the Lord such abominable blasphemy? You may conclude by this single fact, what a miserable condition the church here is in. I dare to say that such abominable nonsense is not heard in the public houses of Europe. Such fellows ought to be whipped, and turned out of the Temple of God.

I have already distributed the greatest part of the tracts you gave me, and all to whom I gave them were very contented, and expressed their gratitude. O my dear friend, continue to promote the word of God more and more in the time of your pilgrimage. You will receive your reward for it from the God of Israel. The good cause must finally gain the victory after the dangers you may perhaps undergo.—The apostles of the Lord had to combat against many trials. Glorious will be your victory. Farewell; continue your journey rejoicing, and give me speedy news of your welfare. I salute you with devout affection. Your most humble servant,

LEUTZEN.

Respecting this letter, Mr. Fisk remarks:—

When the writer of the above letter said that such Priests as he describes ought to



be whipped, and turned out of the Temple of God, he probably said it in allusion to Christ's driving the buyers and sellers out of the temple with a scourge. You will understand the letter, I believe, without any comment, and it will perhaps assist you in forming an idea of the state of the country, and of the effects of our joint labors. We are very happy to be in company with Mr. Wolff. His knowledge of Hebrew, Arabic and Persian is of immense advantage.

#### JEWISH WEDDING.

At Cairo, Mr. Fisk attended a Jewish Wedding, the account of which we extract.

The gentlemen assembled in a large apartment, in reality the court, but now used as a parlor. We were seated on a Divan at one end of the court, where the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark. All the Orientals have a great fondness for burning lamps and candles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making preparation for the ceremony, and in front of which hung stripes of different colored paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice or wooden net-work, which stood in front of the gallery. It reminded us of Solomon's Song, 2:9. "My beloved is like a roe, or a young hart; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice."

About 5 o'clock the High Priest, (Rabbi Mercado,) and five other Rabbins came in, and took their seats on the Divan, and the service soon commenced. First, the clerk and people repeated in Hebrew the eighteen benedictions of the name of God.—Then the High Priest arose, and said, "Blessed are they who dwell in thy house; they shall praise thee forever." The people responded, "Blessed people, whose God is the Lord." After this, the evening prayer was said, in which the name of God occurs eighteen times. Each time this name was repeated the Rabbies shook and trembled. After this prayer the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the gallery of the ladies, where the bride was waiting, the bridegroom be-

ing all the time among the gentlemen below. Boys then began to beat on cymbals, and the bride was conducted down stairs, covered with a long white veil, preceded by three women with cymbals, and led by two others. Several women also followed her, one of whom occasionally uttered a hideous shriek, which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now rung with cries, shouts, and the noise of the cymbals. The bride being led to the Divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado, accompanied by the people, repeated the 45th Psalm, "My heart is inditing a good matter, &c." The Rabbi then took a cup of wine, and said, "Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine." The people responded, "Blessed be he, and blessed be his name."—*Rabbi*. Blessed be thou, O Lord, who sanctifiest thy people by wedding and by marriage." *People*. "Blessed be he, and blessed be his name."

One of the Rabbies then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, "Verily thou art espoused to me by this ring, according to the law of Moses and of Israel." A large shawl was then thrown over the new married couple, and the Rabbi, twice giving them wine to drink, said, "Blessed art thou O Lord our God, King of the world, who hast created all things for thy glory." "Blessed art thou, O Lord our God, King of the world, who hast created man in thy likeness, and hast prepared for him and from him a house for ever and ever." At the end of each sentence the people responded, "Blessed be he, and blessed be his name." *Rabbi*. "Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to thy image in the garden of Eden of old. Blessed art thou, O Lord, who rejoicest bridegroom and bride! Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom and bride. The voice of love and affection, cordiality, peace and friendship, shall be speedily heard in the cities of Judah and in the streets of Jerusalem;—the voice of rejoicing and the voice of joy;—the voice of the bridegroom, and the voice

of the bride;—the voice of shouting, and of wedding days, and of marriage, and of feasting days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper."

After this the bridegroom took the cup of wine and tasted it, and then gave it to his spouse. Both of them continued standing during the whole service. Then the Rabbi said, "Praise the Lord, for his mercy endureth for ever. Joys shall increase in Israel, and joys shall flee away, and it shall be for a good sign." As the Jews present offered their congratulations to the bridegroom they said, "A good sign." The nuptial torch was then extinguished, but immediately lighted again, and the bride was reconducted to her chamber by the women with the sound of cymbals.

While the Rabbies were performing the service some of the people attended to it with great appearance of devotion, but others were talking, laughing, and walking about the room. The Rabbies went through the service in the hurried, indistinct manner, which seems to pervade all religious services in the East.

#### REVIVAL IN THE STATE PRISON.

The following is the copy of a letter written by the Chaplain of the Prison in Granby to a gentleman in this city.

GRANBY, April, 1824.

Dear Sir,—

Agreeably to an intimation in my last, I transmit to you some account of the revival at the state-prison. It commenced about the first of January. I cannot forbear mentioning a circumstance which occurred at its commencement, and which, while it exhibits the madness of the human heart, and the divine compassion and sovereignty, shows also, that the moment had arrived when God intended to display his power; and to convince those who had hitherto proved invincible to all human coercion and reproof, that there was nothing too hard for him to effect.

I was invited to officiate at the prison for the first time on the Sabbath of the 21st of December. I closed my address to the prisoners with the following remark:—"Believe on the Saviour, and he will throw open the doors of your prison, knock off your chains, and say to the prisoner, go forth." In allusion to this, one, whose chains were uncommonly large, remarked, with an oath, while passing from the chapel to his room, "that Jesus Christ would

have hard work to knock off his chains." This was the *first person* awakened. He told me afterwards, that he was distressed at the moment he uttered it, and was endeavouring to shake off his impressions.—His anxiety was too great to be long concealed from his fellow prisoners; and as he had been a leader in iniquity, the disclosure of his feelings was like an electric shock. The prisoners said with amazement, 'if M. is serious, it is time for us to attend.' It was soon reported that there was some seriousness at the prison; and in visiting it, I found three or four who appeared to be really so. But I had fears with regard to their sincerity, and heard them with much caution. I expressed my hopes and fears to a few christian friends, and while the condition of the prisoners was made a subject of prayer, it was thought best to say but little about it. In the mean time, we endeavoured to ascertain whether the work was indeed a real revival of religion. I was resolved to watch its progress, and was soon led to believe, from what was exhibited before me, that it could not be a deception.

About four weeks had now elapsed;—the work had fully commenced. On the fourth Sabbath it was very apparent in the congregation. The progress of the revival was rather rapid than otherwise; and on the third Sabbath in January, the power of God was too evident to be unobserved even by an enemy. There appeared to be a visible presence of the Almighty. The Saviour had come to effect his own work. We all seemed to be in his hand. The enemy was still—nothing was heard but the clanking of the chains, and the sighing of the prisoner.

The work continued to prevail, without much variation, until the middle of February. The cases of impression since that period have been comparatively few. The number of those who give credible evidence of having passed from death unto life, is *twenty-seven*, and the whole number who have appeared to be affected in view of their eternal interests is estimated at about forty. This, sir, is a very brief outline of a work which has awakened, in a *peculiar manner*, the interest of friends, the opposition of enemies, and the curiosity of the indifferent. I cordially concur with you in the opinion, that it is a fair exhibition of the "*gratuitous character* of divine grace:" and the comparative impotence of *prisons, and racks, and tortures*, in the reformation of man. I am aware that the mere man of the world is disposed to look upon this work with a suspicious and incredulous



eye: of this there is too awful evidence before me. But he who loves our gracious Redeemer, will, it is hoped, "be not faithless but believing"—will rejoice, "that where sin hath abounded, grace hath much more abounded"—"that where much is forgiven, the same loveth much"—will rejoice in that immeasurable compassion, which offers its hopes and consolations, alike to the moral and the profligate, and illumines and cheers the humble penitent, whether he be found in a prison or a palace.

You enquire in regard to the means employed. I answer, "the foolishness of preaching;" an exhibition of those truths commonly termed the *doctrines of grace*. Justification through an infinite atonement—man's entire wickedness, and his entire blame for being so;—the duty of immediate submission, and the absolute dependence of the sinner for a disposition to do so. These obvious scriptural truths, so objectionable to the unsanctified mind, have, it is believed, been the wisdom and the power of God to their salvation.

In concluding, I would remark, that the divine agency has been remarkably visible. God our Redeemer has done it.—"Not unto us, not unto us, but unto thy name be all the glory, for thy mercy and thy truth's sake."

E. HALPING, *Chaplain  
at the Prison.*

#### RELIGIOUS SEAMEN.

It has been often remarked, that in connexion with the mighty energies employed by the various missionary societies in this country, religious seamen will form most powerful auxiliaries. A most satisfactory proof of the correctness of such an hypothesis, is contained in the following extract from the Report of the Liverpool Seamen's Friend Society:—

"A religious seamen from this port, who was a constant attendant at the meetings under the Bethel flag, and whose voice was often heard in prayers for the salvation of his brother sailors, left England on a voyage to St. Lucia. Having arrived safe, and feeling grateful to God for His providential protection, the first Sabbath after his arrival he went on shore, (the vessel lying at some distance, at anchor,) to look for some house for the worship of God,—but, alas, there was none. He entered upon an enquiry with those he met, (some of whom were taking their yams and fruit to market for sale, others in pursuit of some gain or pleasure,) if there were any religious people in the town. At this ques-

tion, so foreign to what they had been accustomed to hear, particularly from British sailors, some smiled, while others answered, with the utmost unconcern, "No!" After a search of upwards of an hour, a native of respectable appearance hearing the enquiry, entered into conversation with the sailor, and drew a lamentable picture of the inhabitants, and of their total neglect of religion—even as to its forms and ceremonies—in short, he said, a perfect inattention shewed itself to the solemnities of the Christian Sabbath. He also stated, that he knew of none in the whole island to whom he could direct him, who would answer the character he was in search of. There was one man, (he said, on further recollection,) a soldier in the garrison, who made some profession of religion on his first arrival at the island, about two years before, but he supposed that, meeting with ridicule from his comrades, and ensnared by the example of the inhabitants, he had thrown away his profession, and from what he could learn, was like the rest of the inhabitants, and could indulge in the same vices. However, he gave the sailor directions to the garrison, where the soldier could be found, as the most likely individual to meet his wishes. With this faint ray of hope, he toiled up the steep hill upon which the garrison was erected, and found out his man, who was at that time on duty. The sailor informed him of the purport of his visit: as soon as the poor soldier could recover from his surprise, he answered to the following effect:—"Ah! my friend, you bring my sins to remembrance; when in England, I was a member of a christian church, among the people called Methodists, but when our regiment was sent to this island, I felt myself as it were banished from God and his people. Notwithstanding, I was determined to walk, by the grace of God, before the inhabitants of this irreligious place in all things becoming a professor of the faith in the Lord Jesus Christ: but, alas! the example of others, and the jeer of my comrades, made me neglect my closet: I became an easy sacrifice to the service of this world, and fell into the snares of the wicked one; and now I fear the mercy of the Lord is clean gone for ever. (Tears fell from his eyes when he made this remark.) You are (he continued) the only person, for these two years past, who has addressed me on the subject of religion: but what would you have me do?" The sailor, after a word of consolation to encourage his hopes in the mercy of God, opened to him his plan, which was, that as he was acquainted with the inhabit-

ants, and the most likely person to suit for such purpose, he should accompany him into town, and make interest with some one to get the use of a room, and endeavour to collect a few of the inhabitants together and hold a prayer-meeting.—This was agreed upon; and another soldier, who had sometimes engaged in conversation with his comrade upon religious subjects, was pointed out as an assistant in this new work. This person was waited upon, and after a little hesitation, he agreed to accompany them. A room was obtained; the neighbours were invited; and the room was well filled at the time announced. The sailor read a chapter in the Bible, and made a few remarks, and then concluded by prayer. This religious exercise, so novel in the island of St. Lucia, was not only received with the strongest marks of approbation, but the meetings announced for the following Sabbath were gladly anticipated. On the following Sabbath, the soldiers above referred to, in the most humble and devout manner, sought, by prayers at the throne of grace, for mercy and forgiveness, and their prayers had a visible effect upon the audience.—These sacred services were continued during the time the sailor remained at the island, and when he left it, the soldiers, with several of the inhabitants, formed themselves into a kind of church-fellowship. From this statement, we learn the good effects of Bethel Institutions: the seed of a protestant church has been sown at this island, where, previous to the visit of this British sailor, the inhabitants were living like those of old, when there was no King in Israel, "Every one did that which was right in his own eyes."

The following directions for restoring suspended animation, from the (London) Evangelical Magazine, should be known and remembered by every friend of humanity.

#### ROYAL HUMANE SOCIETY.

This Society, since its establishment in 1774, has rescued from apparent death upwards of FIVE THOUSAND persons, (among whom were many very respectable members of society; and a great proportion were attempted suicides;) to whom Bibles and other religious books were, as usual, presented by the Society. Upwards of 20,000 claimants have been rewarded.

This Society was founded to preserve from premature death persons apparently dead from drowning, hanging, lightning, cold, heat, noxious vapours, apoplexy, or intoxication; and very many fathers, mothers, and children, are living witnesses of the excellence of this Institution. Before this Society was established, many persons, in every situation of life, were interred as dead, when life was only suspended.

#### Cautions.

1. Lose no time.—2. Avoid all rough usage.—3. Never hold the body up by the

feet.—4. Nor roll it on casks.—5. Nor rub the body with salt or spirits.—6. Nor inject tobacco-smoke, or infusion of tobacco.

#### Restorative means if apparently Drowned.

Send quickly for medical assistance; but do not delay the following means.

i. Convey the body *carefully*, with the head and shoulders supported in a raised position to the nearest house.

ii. Strip the body and rub it dry; then wrap it in hot blankets, and place it in a warm bed in a warm chamber.

iii. Wipe and cleanse the mouth and nostrils.

iv. In order to restore the natural warmth of the body;

1. Move a heated *covered* warming-pan over the back and spine.

2. Put bladders or bottles of hot water or heated bricks to the pit of the stomach, the armpits, between the thighs, and to the soles of the feet.

3. Foment the body with hot flannels; but, if possible,

4. Immerse the body in a warm bath as hot as the hand can bear without pain; as this is preferable to the other means for restoring warmth.

5. Rub the body briskly with the hand; do not, however, suspend the use of the other means at the same time.

v. In order to restore breathing, introduce the pipe of a common bellows (where the apparatus of the Society is not at hand) into one nostril, carefully closing the other and the mouth; at the same time drawing downwards and pushing gently backwards the upper part of the windpipe, to allow a more free admission of air: blow the bellows gently, in order to *inflate the lungs*, till the breast be a little raised; the mouth and nostrils should be then set free, and a moderate pressure made with the hand upon the chest. Repeat this process till life appears.

vi. Electricity to be employed early by a medical assistant.

vii. Inject into the stomach, by means of an elastic tube and syringe, half a pint of warm brandy and water, or wine and water.

viii. Apply sal volatile or hartshorn to the nostrils.

#### REVIVAL AND PERSECUTION.

In our last we gave some account of the persecutions in the south of France. The following information of a more recent date, which we copy from the London Evangelical Magazine, is



calculated to awaken in the breast of every Christian and friend of liberty, varied and powerful emotions. Christians who can sit under their own vines and fig-trees, and worship God without any to molest or make afraid, will feel and pray for their brethren in Switzerland.

TO THE EDITOR.

Paris, Jan. 30, 1824.

MY DEAR SIR,

If I do not more frequently communicate to your readers, what may interest them in this part of the world, it is not because I have nothing of that nature to communicate, but because I cannot find sufficient leisure for correspondence. A few days since I received, from a friend in the *Canton de Vaud*, a letter of which I send you a translation—

"Since you were here, our parish has been blessed; several persons have been added to the church of *Christ*, and several Catechumens have received the word of the gospel, and are walking in the fear of the Lord and the comforts of the Holy Ghost. But the fruits of the recent visit of one of our ministers are really marvellous. At A—, in about ten days, nearly forty persons have been awakened, and appear to have been really converted. I was present one Sabbath evening, when several persons were so deeply impressed, that the word spoken seemed literally to be accompanied by the Holy Spirit. I have seen several of these individuals since; they appear to possess a simple faith in the gospel, and their conduct, as well as that of many others, is entirely changed; the case of M. B. is the most remarkable; he is about thirty years of age, learned, hated the *momiers*,\* was a deist, and considered the Bible a mere human production; to use his own expressions to me, a book ably conceived and artfully arranged, to seduce the simple, and embarrass the wise. He resides at C—, a town at a considerable distance, but happened to be at A—. His friends informed him of the effects produced by the ministry of our friend and brother: and he affected a desire to hear what he had to say; he promised, and though when the hour arrived, he would rather have been excused, he could not retract. When he entered, the exposition of the scripture had been commenced a considerable time; but he was so struck with the declarations

of the Bible, so positive and so precise, as to the misery of man, and his salvation by grace, that he felt his confidence and pride completely give way, and he became exceedingly distressed. He requested—to visit him; he assembled his family, and such an energy accompanied the truth, that not only did the scales fall from his eyes, but his brother, sister, and another relative were convinced, enlightened, and brought into captivity to the obedience of faith. I have visited some of the members of this interesting family—they are full of joy, praising and blessing God for the great work that he has accomplished in the midst of them. I should not easily terminate my letter, were I to mention all the instances of the power of the gospel that have occurred; but on the other hand we have great cause for anxiety and affliction. The government of the *Canton* has determined on open persecution, and has promulgated a decree which will affect us all; the magistrates are ordered to prosecute all who provoke, or hold, or permit any religious meetings; our persecutors and calumniators will be our judges, and fine, imprisonment, and probably banishment, will be inflicted. We expect to be called before the tribunals, to give a reason of the hope that is in us, and to bear in our bodies the brands of the Lord Jesus; but the Lord is faithful, and he will make us 'as iron pillars and brazen walls,' against our adversaries. (Jer. i. 18.) The church will be purified as by fire. Blessed be the Lord, who counts us worthy to suffer for his name; may he enable us to endure all things, as said St. Paul, for the elects' sake, that they may obtain the salvation that is in Jesus Christ with eternal glory. Strive with us by your prayers to our Heavenly Father, that he may fill us with his spirit of fortitude, faith, prudence, charity, patience, and joy."

I had scarcely read this letter, when I received a large printed placard, containing the *Arrete* of the council of state of *Lausanne*, and its printed circular to the magistrates of the *Canton de Vaud*, documents worthy of the days of the *Stuarts*, or the authors of the revocation of the edict of *Nantes*. The principles and the very expressions of ancient persecutors are revived. The persons persecuted are designated by the term of reproach applied to them by the rabble; they are declared to be fanatics, to profess doctrines and to adopt practices subversive of sound morality and social order, to divide families, and to bring into contempt the religion of the

\* Term of abuse more injurious than methodist; it signifies a practice of mummeries and grimaces.

state;\* they are therefore forbidden to hold any meetings or to associate in any manner whatever; the magistrates are ordered to dissolve by force, if necessary, any meetings that may be holden, and in all cases to prosecute instantly those who may perform any function, those who may lend their rooms or premises for the purpose of meeting, and every individual forming part of the assembly; and further, to punish with fines, imprisonment, &c. and with severity, all who may thus be found guilty of conversing, singing, praying, and expounding God's word. No worship is to be allowed, save that of the state, no education in fact permitted but that prescribed by the government; and those who, after all this provocation, may absent themselves from the churches, where their persecutors preach, and withdraw their children from the schools where the agents of these persecutors preside, are denounced as enemies and rebels.

O spirits of Farel, of Viret, and of Beza! could ye revisit these scenes of your sufferings and toil, these retreats of Huguenots, persecuted by edicts as impolitic and as wicked—with what grief and indignation would you look on the men who have entered into your labours, and who owe their liberty and their power to oppress to the struggles and sorrows of your lives, and to the gospel ye preached.

As for the cause of Christ itself, my dear Sir, we know it is destined to triumph; not only over the idolaters of the Southern ocean—the colonists of the Antilles—and the Brahmins of India, but also over the Protestants of the Vaud. In Egypt, “the more they afflicted them the more they grew,” and at Rome, the things that had “happened fell out to the furtherance of the gospel;” but in the sufferings of our brethren, we ought to take an affectionate and sympathetic interest, and for the fate of persecutors themselves, we ought to feel a solemn and benevolent concern. For myself, I cannot contemplate without pain and anxiety the present state, or the future prospects of the Swiss Confederation, when I see in some cantons, popery as corrupt, as active, and as malignant as in the days of the Reformation: in others, an abuse of Christian institutions, and a general relaxation of Scriptural doctrine and Christian morality; in others, the principles of reli-

\* And the government thus pronounces on their doctrines and opinions, and garbled expressions used or said to have been used by the ministers, while it pretends not to meddle with theological sentiments, or to limit liberty of conscience or freedom of opinion.

gious liberty attacked, and the servants of God persecuted by Protestant power and Protestant clergymen; when I see the whole Confederation selling the blood of its children to foreign states, and hurrying their souls into eternity in unholy combats for the triumph of Jesuitism and the Inquisition, I confess, in proportion as I love Switzerland and revere her history, I tremble, as I behold, at the apprehension of those judgments she may yet have to endure; and my hope for her is only in that mercy which transcends all our thoughts, and in that remnant which the Lord estimates out of all proportion to the rules of human calculation. I am,

My dear Sir,

Yours affectionately,

MARK WILKS.

P. S. Since the publication of the orders of the Council of State, M. R. one of the most able and pious ministers of the canton, has resigned his benefice, and has informed the government “that he cannot remain in a church which orders him to persecute the ministers and the doctrines of Christ.” His example will be followed by several of his brethren.

#### SUMMARY.

The following adridgment of articles in the last *Missionary Herald*, we copy from the *Boston Telegraph*.

*Mission at Ceylon.*—The *Missionary Herald* for May contains a list of 152 children in the Boarding Schools at Ceylon, “who have been selected with great care, and after considerable trial, from more than twice the number.” Of these, 123 are boys, and 29 girls; distributed among the schools as follows. At Tillipally, 30 boys and 3 girls. Batticotta, 24 boys and 2 girls. Panditeripo, 25 boys and 3 girls. Oodoo-ville, 23 boys and 7 girls. Manepy, 16 boys and 4 girls. The age of the youngest mentioned in the list, is 5; of the oldest, 17. Much the greater number are between the age of 10 and 15. Besides the 152 scholars, who are considered as properly members of the school, there are several others who attend on probation—to be regularly admitted, if they are found to be worthy. *Five day schools have been established for girls*: a most important step, in a country where females are considered undeserving, and almost incapable, of intellectual improvement. The whole number of day schools attached to the mission is 42; containing 1300 children, who daily attend them.—A door is now opened for distributing the scriptures among the Cath-



olics. About 2000 copies of an abridgement of the New-Testament, with other tracts, were distributed in two weeks—chiefly among the Catholics—A printing press has been established at Nellore, under the direction of the Church (of England) Missionary Society. Nellore is only five miles from two of our missionary stations.

**Bombay.**—The schools in Bombay are prosperous. Many of the natives seem to approve of them. Among others, there is a school for *Jewish* children, at which, also, many Hindoo boys attend. The present number of *Jewish* boys in this school is 19—18 likewise at other schools in Bombay; making a total of 32 children of this description on the island. At five schools on the coast, there are 71 Jewish children, and 12 at Tannah. In nine schools, under the care of the mission, therefore, there are 116 Jewish children. A letter from Mr. Nichols, dated Tannah, Nov. 30, 1823, intimates an intention on the part of the missionaries, to make arrangements so as to pay the native teachers according to the *progress made* by the scholars, and not according to their *number*, as heretofore.—He states, that, if sufficient funds were afforded, they might have 10 or 12,000 youth in a course of education; to all whom they might communicate a knowledge of divine truth, and of the way to heaven. As encouraging a token of Providential favor, Mr. Nichols mentions an intimation from the Bombay Auxiliary Bible Society, that they will assist the American Mission in publishing the book of Genesis and the whole New Testament; and, as another token, a grant, by the Government of Bombay, of a spot for a burying ground, to be enclosed with a wall of masonry at the public expense. Not having learned that Mr. and Mrs. Frost, in company with Mrs. Graves, were on their way to join the mission, Mr. Nichols urges the importance of more missionaries, in the following earnest manner: "Our very souls are panting for an increase of our number. Will not the Board send some young men to our help? We do ask for missionaries; not, schoolmasters, physicians or mechanics; we want *missionaries*. Had we three more, I think we would have two or three new stations. Notwithstanding what has been said against *scattering* missionaries, I am in favor of the measure. Would to God there were missionaries *scattered* over the whole land. Two more are exceedingly wanted in Salsette, and two at Bassem, a most interesting station, twenty-five miles north of this, on the continent." The intelligence that

more missionaries were on their way, reached them soon after the above was written, to the great joy and gratitude of all the members of the mission.

### GREEK SUNDAY SCHOOLS.

It is gratifying to hear of the good work of our Missionaries abroad. We copy from an English Magazine the following extract of a Letter from the Rev. S. S. Wilson, dated Malta, Nov. 26, 1823.

"If I had my Pilgrim's Progress printed, we should give it as a prize to the Greek boys and girls, at the next distribution in the Sabbath School. This School was begun by our American brethren when I was in England, and is held in our chapel. We have also a School for English children; of Greeks and English we have about fifty-eight scholars very regular. At the last distribution of prizes, I preached in Greek to our Greek children and their friends. We gave as prizes Mr. Lowndes translation of Mason on Self-knowledge, and a few other books. Mr. Bird preached to the English part of the assembly. To have seen the rich variety of costume exhibited on that occasion would have struck any one, and gave our friends and myself much pleasure. The girls are taught by an English young lady whom I instructed in Greek when in Malta last time. I hope our American friends will have success in the establishment of similar schools in other parts. I instruct six of the boys every other day in English, Italian, and in ancient Greek."

### MADAGASCAR.

By letters lately received from the Missionaries, dated in April and May, 1823, it appears that the king (Radania) is still favourable to them, and very anxious to promote education. He has established an adult school for his generals and officers, and has, himself become the tutor of some of his own family. They anticipate that a spirit of emulation will arise from this circumstance, which will enable them greatly to extend the operations of the Mission; and that these natives, who once shut up their children in the rice-cellars and suffocated them, only to hide them from the whites, will bring the rest of their offspring to receive instruction. The king frequently visits the artizans while at their work, and is greatly delighted when he sees his boys learning their trades.

The king has put a stop to the horrid practice of killing children who are born on "unlucky days," and other evils are likely soon to be abolished.

## POETRY.

*For the Religious Intelligencer.*

"His candle shall be put out with him."

JOB xviii. 6.

When to the cold and voiceless tomb  
The lifeless form of man descends,  
Each earth-born light that cheer'd his gloom,  
In deep, sepulchral darkness ends.

Perchance wild Fancy's meteor fire  
Had kindled in his sparkling eye,  
Or maddening Anger's transient ire,  
Or Love's unclouded ecstasy,

Or proud Ambition's fiery glow,  
Or lucid Hope with lambent ray,  
Yet all to earth's chill breast shall go,  
Extinct and quench'd in humid clay.

But in the bosom purg'd by heaven,  
Is sown a seed of living flame,  
Whose radiance burns when Death has riven  
The fleshly vase from whence it came:—

Undimn'd it lifts its holy beam,  
When darkness o'er the eye is drawn,  
Victorious o'er the grave shall gleam,  
And greet the resurrection morn.

H.

## A THOUGHT.

—————Pure Charity,  
Who in the sun-beam of her Sire doth walk  
Majestick,—hath a prayer of love for all;—  
Yet on Indolence and Vice her gifts  
Profusely pours,—lest fostering sin she mar  
The Deity's good work,—and help to stain  
His beautiful creation.

H.

## STAGE COACH SCENE.

MR. EDITOR—The fear of man sometimes renders it hard work, publicly to reprove sin; but though I admit that it requires great judgment, there are cases, when it becomes quite a duty. I was travelling from the city of B— some weeks since, and found myself seated in a coach with two respectable looking men, and an elderly female. We soon entered into conversation upon the subject of West India slavery, which had been much discussed in the city we had just left. My opposite companion bore the hand of time deeply visible upon him. I was prepared for a difference of opinion upon the question, but I was not prepared to hear weak arguments rendered even weaker by oaths.—Judge of my dismay, upon hearing this aged man fearlessly calling for damnation upon himself! Faithfulness to my Master would not allow of my silence; nor could I be "partaker of other men's sins." I ventured to express myself in these words:—"Sir, you may not be aware of the awful practice into which you have fallen of taking the name of God in vain. You will pardon me, if I request you to endeavour to restrain yourself the little time we are together; for I am sure your good sense will convince

you, that it is a practice wholly indefensible."—My aged companion eyed me with some surprise, and at length observed, "I suppose, Sir, you are a Methodist Parson; now, I wish you to know, that I belong to the old Church of England; and want none of your preaching here."—O, Mr. Editor, never was the name of the Church of England so shamefully abused. Members of this description hang like a millstone about her neck. I told him, "Sir, it so happens, that I am a Clergyman of that very Church, to which you profess to belong."—"Then (he rejoined) stop till you get into your tub next Sunday; and don't preach to me!" "Now, Sir, (said I, my mistake is evident. I thought at least I was conversing with a gentleman; but I must decline any further communications. As to your being a member of the Church of England, I should have thought, from the disrespect, with which you treat her clergy, that you were one of the bitterest dissenters I ever met. But allow me to enter a protest, which is recorded in heaven, against the blasphemous language, of which you have been guilty. Neither the laws of your country, nor the laws of your God, will bear you out; and I entreat you to consider that 'for every idle word that man shall speak, he shall give an account thereof in the day of judgment.' You, Sir, are fast hastening towards an eternal world, and perhaps in a dying hour the conversation of this day may recur with a painful recollection."

Hitherto my other two companions had been silent; and turning to the gentleman upon my left hand, I began talking upon some other subject.—My aged fellow-traveller continued to thrust in his opinion, with a wanton oath at every sentence, and now and then addressed himself to me, though he received no reply from any one in the coach. His pride was deeply touched; and after uttering many hard sayings, he admitted that swearing was not to be justified; but observed, "I never will submit to be lectured in a public conveyance, and by one, who is young enough to be my son." To all this, I made no answer; but the gentleman on my left hand could be silent no longer; and replied, "Sir, you have rightly said, that a coach is public property; but you have no authority to offend the ears of your fellow-passengers by the language you have been using this evening. It is true you are old enough to be this gentleman's father; and I should have thought you were old enough to know better. I am sure he has reprov'd you in a very respectful way, and you ought to have been thankful for the reproof."

To find that he obtained no countenance from any of his fellow-travellers, tended much to his discomfort; and the coach stopping near his own house, he quitted us with symptoms of strong displeasure.

Having learnt his name, I enclosed him "The swearer's prayer," and may the blessing of God accompany it to his heart!

I am, Mr. Editor, your faithful servant,  
*Friendly Visitor.*]

SCRUTATOR.

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